1:Du Bois E-5 (1938-1939) 1944
OF5 Alor OF5

moko. With that in hand he could begin to accumulate a new bride-price, by lending it at interest to Maliseni. Thereby he would be one step nearer to buying the girl on whom his heart meanwhile had become set. These financial transactions must have been highly frustrating to Atamau and the girl whom he wished to marry. They also gave rise to, or were the means of expressing, hostility between a father and son, and they laid the rejected girl open to a good deal of sly teasing from young men about her desirability and the reason for her marriage to an older man.

Senlaka's experiences in trying to break into financial life were perhaps even more frustrating and discouraging than those of Atamau. When he was about fourteen or fifteen, he had spent a season working hard in his and his parents' gardens. After a good maize harvest had been tied into bundles and stored in the loft, his parents, partly to reward him and partly to start him on his financial career, gave him a piglet. Senlaka devoted himself to its care. He kept it penned and gathered food to fatten it rapidly. When it was worth a five-dollar moko, instead of allowing Senlaka to contribute it to a feast for a return payment in mokos, his father confiscated it for one of his own death feasts, saying it was Senlaka's duty to contribute to their family ceremonies.

Senlaka was furious but helpless. He swore he would never again raise pigs, a vow that he kept stubbornly for years. Meanwhile his father died, but there was an older brother who had to buy a wife first. When I knew Senlaka he was twenty-six, still unmarried, and as sensitive on that score as all boys in Atimelang. For a young man of his age to be unmarried is considered even more of a social disability than for a debutante who has been out ten years. Luckily Senlaka was a good houseboy and the salary he received from me permitted him to buy a moko from a coastal man who was pressed for tax money and to acquire a couple of pigs. The special inducement for launching once more on a financial career was a girl from Karieta with whom he had fallen in love. He contributed his pigs as dowry payments on some female kin and expected the higher bride-price in return. However, he lent his moko at interest to Maliseni, the same financier who figured in the preceding anecdote and one notoriously skilled in financial chicanery.

To add to Senlaka's difficulties his future brothers-in-law were planning a large death feast for their father. They counted on their only sister's bride-price as one of the chief sources of income for the event. Night after night when Senlaka went to see the girl, her kin berated him for his slowness in paying his bride-price and threatened to sell their sister to another man. They even demanded that he pay the whole

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OF5 Alor OF5

manic behavior there was much sly humor. In fact, all of these cases were frequently sources of considerable amusement to bystanders.

Probably all these persons were of the manic-depressive type. This psychosis is much more obvious and socially disturbing than certain other mental illnesses, which may account for the emphasis on them. Whether or not the individual's behavior is correctly reported, it is interesting that informants all stress as symptoms of insanity violence, both against people and property, obscenity, and scatologic behavior.

To summarize and to repeat the linkage among all the phenomena so far discussed, we find that spirit possession is associated with hyperexcitability and in its severer forms with manic episodes containing only poorly disguised suicidal impulses, although suicide is not institutionalized. Further, spirit possession in certain types of illness is interpreted as death and leads to the burial of live persons. All these factors may serve to keep toned down the avowedly possessional faculties of seers so that there is considerable doubt about true trance and a general lack of impressiveness in seers' performances, which, in turn, may be factors contributing to their lack of marked social recognition. Lastly, the attitudes and dangers clustering around spirit possession may explain the resistance to intoxicants.

BURIAL

All these digressions lead finally to actual behavior connected with death and burial. When a person dies, the male lineal kin set out immediately to secure the shroud and as many contributions as possible in mokos, gongs, pigs, and food. The shroud will be worn after death by the deceased. This is part of his postmortem prestige, but since cloth is at a premium, this debt will have to be repaid at high interest rates, and around the shroud in future years will center most of the haggling for repayment. Forehanded kinsmen of the proper category see to it that they are prepared with a shroud of high value. Their eyes are on future profit. As a result the best pieces of cloth in the community are being continually put out of circulation. With the onset of death the female kin begin to prepare rice and corn. Not more than one or two women stay near the corpse to wail.

The spouse of the deceased is felt to be in so much danger from the dead that he leaves the immediate vicinity and stands guard with unsheathed knife, to prevent the ghost from carrying him off. For the following night and day he should not sleep. (These precautions are observed by both sexes.) Burial usually occurs not more than twenty-four to thirty-six hours after death, and it is courteous of friends to rush the procedure by urging the family on with comments about the stench of the body.